

FAULTS AND FAILINGS OF SUNDAY-SCHOOL SUPERINTENDENTS.

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Having seen a great many superintendents at their work and believing they will be glad to have their faults indicated in a kindly spirit, I have ventured to write a few pages upon the subject. It is not my intention to wound their feelings and that suspicion may not fasten upon any individual in particular. I have avoided the mentioning of names and localities. To every hearer who sustains the honorable office of superintendent of a Sunday-school, I would suggest the exercise of that charity which "beareth all things," and a determination to "wear the cap if it fits well." The first of the series I shall designate Mr. Fastman. He seems to have received his inspiration from telegraphs and express trains. He is always in a hurry, meet him where you will, and he comes as near perpetual motion as any thing you are likely to see for the present. He never feels the sweet sense of repose, and despises slippers and an easy chair. Meditation and reflection are terms to which he is a total stranger, and the habits they define have no place in his arrangements. As Sunday brought no rest to his unquiet spirit, he entered the school as a teacher, and soon was promoted to the office of superintendent, as a man of marvelous activity. He prides himself on his reputation, and justifies it by the speed with which he prosecutes the duties of his office. Entering the school, out of breath, he rushes up to the platform, bangs the desk two or three times for order, gives out the opening hymn, and before any one has had time to find it, leads off the tune in true vigorous style. Before the school has resolved itself into order he is some distance ahead with the prayer, and before the eyes of the more devout are opened, he is at the end of the room to welcome a new teacher and conduct him to his class. "Glad to see you, my dear sir, among us. That will be your class. Boys this is your new teacher." And before the bewildered man is duly seated, Mr. Fastman has almost been the round of the school, which he succeeds in keeping in a state of ferment during the whole time of teaching. The teachers wish he could be chained up for a while or made to sit still, but he, good soul thinks his activity expedient and regrets his teachers are very slow. Could he but see himself as others see him, his crowning virtue would lose its charm, and he would come to the conclusion that all haste hinders true progress, and that a bustling superintendent destroys that peace and quiet which are essential to or-

der, devotion, and successful teaching. In a neighboring school is Mr. Fogey, a man about fifty years of age, short and thick set. The advancing tide of improvement has rolled on, leaving him altogether unaffected. His habits are regular, and his movements so uniform that he has worn a deep rut from which he never deviates. His creed "as-it-was-in-the-beginning-is-now-and-ever-shall-be-ism." He denounces the new fangled notions of his juniors. So dull and lifeless is he in the school, that the scholars are forced into a very natural protest by their playfulness. The teachers find him a great obstructive, for he is opposed to the introduction of new class books, the re-arrangement of the classes, and the modification of the dull routine of the school. He holds the belief that, after he has gone, the school will become the hot-bed of infidelity, poor man, if he could see the reflection of his own image upon the minds of those around him, he would be convinced that his modes of thought and action and old fogeyism hinders prosperity. Next on our list is Mr. Fidgets, a man of slender proportions, with razor-like features. He took the fidgets when he was a child, and they have never left him. Ten people give him credit for his goodness, because he fails to give it expression. All about him feel uncomfortable. He is satisfied with nothing, and is always introducing alterations, which he calls improvements. During the teaching of the lesson he annoys the teachers by his fidgety ways, altering the blinds, re-adjusting classes, directing attention to the most trivial affairs which might be left till the school was closed. We would advise him to "study to be quiet." Should this advice fail, he had better resign. For his fidgets and fussiness have proven incompetent for the discharge of the duties of superintendent. Mr. Fretful must not be omitted, he always has a large reserve of tears for every occasion. When he joined the church he undertook to teach a class of girls. His addresses were based upon pathetic narratives and delivered in a melancholy tone of voice. On the death of the old superintendent he was elected successor. From the day he took office, a gloom seemed to settle upon the faces of both teachers and scholars. He moves about the school with the slow, solemn step of an undertaker at a funeral. He has no time for Sunday-school treats, and entertainments will not be tolerated. The school is about the dullest place in creation, and the children miserable. Under such treatment the children associate religion with tears, and their idea of heaven is, that it is an awfully dull place. It is a mistake to put men into the office of superintendent who

have no sympathy with children. We also have the forgetful class, in love with their work and on good terms with the teachers, but they have a fatal facility for forgetting things. They are quick in making promises, but tardy in fulfillment. Many of their scholars have been promised books and cards, but they have been disappointed so often that they do not expect them. This weakness, or disease, or call it what you will, makes the teacher's work more difficult and annoying.

COMMITTEE ON CHURCH GOVERNMENT.

At the late National Conference there was a committee of *ten* appointed to prepare a system of government, or expediences to be reported to the next National Conference.

The writer was elected the secretary of the committee and as such he would impress upon the members the importance of taking up the work at once. Suggestions as to the "*Modus operandi*" of our work is the first thing in order on the part of the membership committee.

Suggestions or ideas upon the general work of committee by any members of the church are also in order and can be made to any member of the committee, but in the writer's opinion it would be advantageous to have all the matter bearing upon the work of the committee sent either to the chairman or secretary of the committee, so that a report can be made in harmony with the general sentiment expressed.

Suggestions through the EVANGELIST are also in order. Something like Brother Rench's article under the caption, "*Proper Organization of a Church.*" A general expression of the views of the interested members of the church will simplify the work of the committee very much, and render the report all the more satisfactorily when it is presented at Conference. Now brethren, and sisters too, wake up to the importance of this work.

The committee consists of the following:

Elder J. D. McFaden. Chairman.

" J. B. Wampler,

" W. C. Perry,

" J. Allen Miller,

" J. O. Talley,

" Jno. Keim,

" Christian Rowland,

" H. M. Lichty,

" Owen Switzer,

" Jacob C. Cassel.

JACOB C. CASSEL, Sec.

WE are always complaining that our days are few, and acting as though there would be no end of them.—*Joseph Addison.*